THE REV. C. H. SPURGEON.—We hear that Mr. S. is about to visit Holland on a preaching tour. It is understood that evangelical religion is in a low state in this land—once the stronghold of protestant piety. We have not heard in what language Mr. S. will be able to address his hearers; but we heartily wish that his visit may be followed by beneficial results.

REMOVALS.—Mr. J. Williams, of Haverfordwest College, to Ponthyr, Monmouthshire.—Mr. R. Davies, from the same college, to Maesteg, Glamorganshire.—Mr. D. G. Griffiths, of Pontypool College, to Ebenezer and Penuel, near Cilgeran, Pembrokeshire.—Mr. T. Davies, of Paulton, to Cheddar, Somerset.—Mr. W. Wood, after thirty years service at Toddington, Beds, having resigned through age and infirmity, Mr. T. Hayden, of Steventon, has accepted an invitation to the pastorate.—Mr. W. A. Claxton, formerly of Madras, to West Row, Suffolk.—Mr. Charles Burrows, of Measham, to New Lenton, Nottingham.—Mr. C. White, of Haverfordwest College, to Long Buckby.—Mr. E. Davies, of Pembroke Dock, to Newtown, Montgomeryshire.—Mr. T. Lewis, of Rhymney, to Priory Street, Carmarthen.

RECOGNITIONS.—Mr. J. Staddon, late of Quorndon, Leicestershire, at Pinchbeck, near Spalding, March 25.—Mr. A. Bowden, late of Hunslet, near Leeds, at Driffield, Yorkshire.—Mr. Von-der-Heyde Cowell, B.A., at Silver Street, Taunton, April 7.—Mr. W. F. Gooch, son of Mr. Gooch, baptist minister, Fakenham, at Foulsham, Norfolk, April 7.—Mr. T. Harley, from Mr. Spurgeon's College, at Aylsham, Norfolk, April 9.

MISSIONARY.

AMERICAN BAPTIST MISSION TO CHINA.

MR. KNOWLTON, in an annual review of the mission, furnishes a variety of important information. He says:—

"The past year at Ningpo has been one of disturbance and trial among the natives, both heathen and christian, and one of anxiety to the foreign community. The Taiping rebels took the city on the 10th of December, 1861, and were driven out of it by the French and English, and native troops, on the 10th of May following. On the approach of the rebels, nearly the whole church took refuge in my house, where they attended the daily morning and evening services, as well as the sabbath services. During the stay of the rebels, no services were held in the chapel in the city; but, the church being brought into my own house, I was able to labour more directly with it than ever before.

To some extent I visited the rebels in their barracks, conversed with them and gave them books. But few of them, however, could read, and they seemed a hard class to labour with, though they treated me with respect, and readily assented to all I said, saying that they, 'too, worshipped God, the heavenly Father, and believed in Jesus, the Saviour.' Of the principles of christianity they seemed entirely ignorant; but all the older Taipings could repeat the doxology, originally written and used by our southern baptist brethren of Canton, and also a hymn appended by the rebel chief. These they chanted at their daily worship, when they offered some rice and tea. Their life filled up with murder, rape, and pillage, they are not in a condition to listen with profit to the pure and love-inspiring principles of the gospel. The rebel chief is a fanatic of the most monstrous and perverse kind. He has published the New Testament, with his own absurd comments! In him the devil is playing his part at expounding the Scriptures, on a scale only excelled in the person of the Pope of Rome. Depend upon it, satan will not give up his sceptre, which he has swayed so freely for so many ages over this numerous people, without a desperate struggle. He will not at least be dethroned, without much prayer and fasting as well as faithful gospel preaching.

Still, satan often, in the providence of God, is made to defeat his own ends, and I believe it will be so in this case. This movement seems accomplishing some of the purposes of God already; the people are being chastised for their sins, and their confidence is being weakened in their idol gods. This at Ningpo is manifestly true, and the people seem more willing to listen to the gospel than ever before. Moreover, the opportunity has been afforded to show them kindness in their deep troubles, and thus to strengthen the slender bond of union and sympathy that previously existed between them and us. They have looked to us for assistance and protection, and having received them, their gratitude has been awakened. They have come to look upon us not as enemies and 'barbarians,' but as friends. Their suspicions are fast wearing off, and they are confiding in us more and more. They admit the superiority of foreigners; and the most bigoted are willing to concede to christianity a place almost on a par with their own long-cherished systems of religion. Their language is, that 'Confucius, Jesus, and Buddha are the three great worthies of the world.' In placing Jesus in the same class with Confucius, they think they have made a great concession, and one that

demands a similar concession on our part; if we will do this, we can go on in a 'most harmonious and prosperous manner, propagating our faith.'

Our meetings in the city, since the rebels left, have been well attended, and the attention given to preaching, as a general thing, is much better than formerly. On the sabbath, the hearers number about one hundred, and on other days, (for unless something special prevents, the chapel is open on other week days also,) the number averages about twenty. The difference in the number of hearers on sabbaths and other days indicates an encouraging fact, viz., that we have a good number of regular attendants on the sabbath.

I have a class of four young assistants, whom I meet every Friday. They are going through with the Scripture Catechism, which embraces a full compendium of christian doctrines. They study the catechism and the numerous Scripture references, and prepare essays on the subjects examined, which are read and criticized in class, and the doctrines freely discussed. These assistants spend a portion of every day and the sabbath in preaching, thus joining practice and doing good, with gaining knowledge.

Native assistants are a great desideratum. With scores of them, and the blessing of God, scores of churches might soon be seen springing up, under our labours, throughout this Ningpo plain. Though the rebels should continue to hem us in as now, within a circuit of about a hundred miles, still there is a field left large enough to give scope to hundreds of labourers, if we had them."

RELIGIOUS.

ITALY.—Only a few years since the Madiai were imprisoned in Florence for reading the Bible; yet in that very city an Evangelical church and college are now established under royal sanction. The Waldensian church, forming a portion of the Salviati Palace, was recently purchased and devoted to the cause of this new reformation, and solemnly opened for Divine worship. The building which will comfortably seat 300 persons, was thronged by eager listeners. At the evening service, when some of the evangelists told the story of their success in the mission-field, strong men were affected even to tears. Many difficulties have, however, still to be encountered by those engaged in the work of Italian evangelisation, and not the least is the want of suitable places of worship.

SPAIN.—It was expected that sentence would be pronounced in the case of the Spanish prisoners towards the close of the past month. Matamoros still writes cheerfully, and reports an improvement in his health. "I await," he says, "with the utmost tranquillity the issue of my cause. It is not my liberty, it is not my health, nor the galleys, which trouble me; oh, no! the cause of my Christian anxiety is how the interest of the holy cause of the Gospel may be best promoted and the greatest honour and glory redound to the holy name of Jesus. My strength is weak, my power less than nothing, and worth nothing. Whatever I may do is no work of mine, no! it is God who grants me strength in Jesus—in Jesus, who is my life, and even death for His Name's sake is true gain. Let the Divine will of our Heavenly Father be done! To fulfil it faithfully is all my desire."

THE PRINCESS OF WALES AND SUNDAY-SCHOOL CHILDREN.—In reply to an application made to her Royal Highness, Lord Harris has been directed to say that her Royal Highness will be graciously pleased to accept the proposed gift from the Sunday school children of England, viz., a copy of the Holy Scriptures and a reading-desk. Arrangements are in progress by which all schools will be invited to join in this presentation. The designs for the Bible and stand are of the most elaborate and superb kind.

TURKEY.—From various parts of the Turkish dominions the most pleasing reports have been received of the progress of the Gospel. Crowds of anxious listeners attend the preaching services, and many remain to inquire further of the missionaries respecting this way, reminding us of apostolic labours in the same region. The "Week of Prayer" was, in many places, a refreshing season.

MADAGASCAR.—The latest intelligence from this island reports the continued success of Mr. Ellis in receiving new converts and erecting places of worship. More missionaries are wanted, and it is expected that several will go out to this hopeful field of labour during the coming summer.

DR. MILMAN, it is said, was asked the other day, by a high dignitary of the Church, his opinion upon Bishop Colenso's recent work on the Pentateuch. The Dean said the Bishop appeared to be very well up in "*Numbers*," but that he did not seem to understand "Exodus."

FRANCE.—Notwithstanding the watchful jealousy and crafty opposition of the *ultra* Romanists, as many as twenty new Protestant places of worship have been opened during the past year.

GENERAL.

DRUNKARDS IN NEW ZEALAND.—In the Act for the Regulation of Public-houses in the province of Canterbury, New Zealand, there is a clause providing that if it is proved to the satisfaction of two justices that any person has become an habitual drunkard, and is injuring his health or wasting his substance by excessive drinking, the justices are to issue and to send to every public-house, and publish in every newspaper, a notice prohibiting all persons from supplying him with spirituous or fermented liquors, except upon the certificate of a medical practitioner that the liquor is required as a medicine. The penalty for their knowingly supplying him is fine or imprisonment. The notice continues in force for two years.

THE INTERNATIONAL EXHIBITION IN TURKEY.—A letter from Constantinople describes the International Exhibition which has been opened there as a success in every respect, at least when the novelty of the enterprise, and the country in which it is carried out, are considered. The Sultan has visited the building thrice. Wednesdays and Saturdays are reserved for lady visitors. The entrance fee is sixpence, except on Wednesdays and Fridays, when it is doubled. For two or three days the average attendance was 3,000 each day, a number which was afterwards much increased.

THE FAMILY BIBLE A PORTRAIT REGISTER.—The Family Bible, as is well known, has long been used as a family register of marriages, births, and deaths, especially in the United States, where the practice of introducing a number of ruled leaves, headed, "Family Record," between the Old and New Testament, much prevails. To this an enterprising publisher of Philadelphia has now added leaves of cardboard, arranged as in a photographic album, to contain likenesses, so that the Family Bible will now become the family portrait book. *Athenæum.*

THE NEWSPAPERS AND THE ROYAL MARRIAGE.—The sale of the newspapers containing the accounts of the Royal marriage was larger than known on any previous occasion. *The Daily Telegraph* printed 230,000 copies. *The Times* was demanded to the extent of 130,000; and *The Illustrated London News* was only able to supply two-thirds of its customers, viz., 200,000 copies, the orders being for 300,000.—*Literary Times.*

THE AMERICAN WAR.—According to an American publication it is estimated that from the commencement of the war 43,874 Federals have been killed, 97,029 wounded, 68,218 made prisoners, and 250,000 died from disease and wounds; that 20,893 Confederates have been killed, 59,615 wounded, 22,160 made prisoners, and 120,000 died from disease and wounds.

REVIEW OF THE PAST MONTH.

Saturday, April 25th.

AT HOME.—Her Majesty the Queen is, we hope, recovering gradually from her deep depression; the events transpiring in her family having a tendency to engage her attention. Prince Alfred returned in restored health on March 31. The Prince and Princess of Wales have returned to Burlington House, their London residence, after spending a few weeks of what is called "honeymoon" at Sandringham, Norfolk.—Parliament has resumed its sittings, and the Chancellor has opened his budget. It is gratifying to find a balance of above three and a half millions in prospect, affording an opportunity for the reduction of taxation. The income tax is reduced from ninepence to sevenpence, and incomes from £100 to £900 are to be taken at the rate of £60 less than formerly. Thus for

£100 ..	£1	10	0	instead of	£2	10	0
£150 ..	3	7	6	„	5	12	6

This will be some relief to ministers, clerks, and others. But we should like to see this war-tax utterly abolished. The tax on tea is also reduced to one shilling; and other regulations of less importance generally are proposed.

ABROAD.—The news from America is conflicting and doubtful; for battles are reported in which each side claims the victory. There appears to be no doubt, however, that the attacks of the Federal iron-clad gunboats on the forts of Charleston and Vicksburg have not been successful. The attempts, though there was much firing, were almost made with impunity, for very few were killed or wounded. Some fears exist as to a serious quarrel between England and America, arising out of the alleged violation of maritime law on both sides.—It is now understood that Prince William of Denmark, brother of the Princess of Wales, will be the new King of Greece.—Russia has offered a qualified amnesty to Poland, which the Poles have indignantly refused, and the insurrection continues to increase. It is reported that Napoleon will soon do more than remonstrate with Russia, towards whom Sweden is now assuming a menacing attitude; not having forgotten her old grievances.—The Sultan of Turkey has lately visited Egypt. He seems to be a contrast to the last Sultan, who was a self-indulgent spendthrift.

Marriages.

March 10, at Townhead Street baptist chapel, Sheffield, by the Rev. C. Larom, Mr. C. Marples, to Miss Emily Grattan.

March 18, at the baptist chapel, Scarbro', by the Rev. Mr. Hargreaves, Mr. Thomas Skerry, to Miss Smailes.

March 22, at the baptist chapel, Honiton, by the Rev. W. Evans Foote, Mr. J. Barton, to Miss Emma Perry.

March 24, at Westgate baptist chapel, Bradford, by the Rev. Henry Dowson, Mr. Thomas Illingworth, of Manningham, to Martha Brownridge, eldest daughter of Mr. William Fletcher, Horton.

March 24, at Shortwood baptist chapel, by the Rev. T. F. Newman, Mr. Samuel Sims, Stroud, to Sarah, widow of the late E. R. Gardner, Esq.

March 27, at Denmark Place baptist chapel, Camberwell, by the Rev. James Cubitt, Mr. Thomas Lock, of Thrapstone, Northamptonshire, to Eliza Wenn, of Calder Cottage, Camberwell Grove.

March 28, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. Anthony Thornton, of Manningham, to Miss Agatha Waddington of Horton.

March 30, at the baptist chapel, Weston-Super-Mare, by the Rev. E. J. Rodway, Mr. George Fear, of Bleadon, to Miss Elizabeth Stark, of Loxton.

April 2, at the baptist chapel, York Street, Manchester, by the Rev. Richard Chenery, Mr. George Thompson, to Miss Mary Jane, only daughter of Mr. Joseph Netleton, of that city.

April 2, at Mare Street baptist chapel, Hackney, by the Rev. D. Katterns, Mr. W. D. Harvey, of Notting Hill Square, Bayswater, to Hannah, only daughter of Thomas Garland, Esq., of Madras House, Hackney.

April 3, at York Street baptist chapel, Manchester, by the Rev. R. Chenery, William Widlake, eldest son of the Rev. Thomas Skemp, Dawley, Shropshire, to Charlotte, second daughter of Mr. John Ward, Burlington Street, Greenheys.

Deaths.

Jan. 25, on the evening of the sabbath, the Rev. Robert Moneyment, at Sydney, Australia, aged 36, leaving a weeping widow. His end was not only peace, but triumph. "Oh! victory, victory, victory, through the blood of the Lamb!" he exclaimed again and again. Mr. M. had been only eighteen months in the colony; he was much beloved, and his prospects of usefulness cheering. How mysterious!

March 20, at Buckingham Place, Clifton, Harriet, the second daughter of the Rev. T. S. Crisp, president of the baptist college, Bristol.

March 21, at Blunham, Beds, after a short illness, Mary Ann, the beloved wife of the Rev. W. Abbott, baptist minister, aged forty-five. "Blessed are the dead who die in the Lord."

March 23, at his residence, Marazion, Cornwall, the Rev. John Parsons, baptist minister, aged sixty-seven. Mr. Parsons has laboured for the last thirty-seven years in connection with the baptist chapel in Marazion, and has died universally respected.

March 26, suddenly, at Matlock Bath, the Rev. W. Varley, baptist minister, of Birmingham, aged 37, leaving a widow and five children.

March 27, at Micklefield House, Rawdon, in her eighty-sixth year, Elizabeth, for nearly fifty-seven years the beloved wife of the Rev. B. Godwin, D.D.

March 27, at Princes Risborough, aged twenty-one, Sarah Margaret Owen, daughter of the Rev. J. J. Owen, baptist minister.

March 30, of a lingering illness, in the twenty-first year of his age, Owen Sullivan Smith, fourth son of the Rev. F. Smith, baptist minister, Downton, Wilts.

April 7, at Warlters Buildings, Holloway, James Low Esq., in the seventy-third year of his age. He had been more than fifty-two years a member of the church assembling in New Park Street chapel, and now meeting in the Metropolitan Tabernacle; and for more than twenty-seven years a deacon of the same.

April 15, Ann, the beloved wife of Mr. Charles Stevenson, of Derby, and eldest daughter of the late Mr. John Palmer, of Loughborough, aged 53. Mrs. S. was long a member of the baptist church, Mary's Gate, and much esteemed by a wide circle of friends.

YOUTH'S MISCELLANY.

TWO VENERABLE SAINTS—AGED NINETY.

We have received two "short and simple annals" of two very aged christians. We knew them both, and we introduce them to the thoughtful consideration of our young friends. Verily, "The hoary head is a crown of glory, if it be found in the way of righteousness."

Mr. Robert Verow was born, June 6, 1773, at Nailstone, in the county of Leicester. At the age of fourteen he left the parental roof for Hinckley, and was apprenticed to Mr. Shipman, as a needle-maker, with whom he was said to be a great favourite. Up to his twenty-sixth year he lived a godless life; but at that time was arrested in his wrong course, through listening to a sermon preached by Mr. Pollard, of Quorndon, from the words in 1 Tim. i. 15. His convictions speedily ripened into conversion, and the following year he joined the General Baptist church at Hinckley. Three years later he preached his first sermon in a cottage at Barwell, and afterwards frequently proclaimed Christ and him crucified in the surrounding villages. In 1814 he was chosen by the church as co-pastor with the Rev. Mr. Freestone. After serving in that capacity for about four years he commenced his labours at Earl Shilton, and in 1827 he was ordained as the pastor of that church, and continued his services amongst them for about twenty-nine years. Since then, down to 1857, he was engaged in preaching the gospel at Hinckley, Shilton, and other places in the neighbourhood. He opened places for Divine worship three several times in Nuneaton, and some have to bless God for making him the instrument of their conversion. For the past few years Mr. Verow had been, through the decay of nature, gradually sinking, but of late more rapidly. His last days were attended with little or no acute pain, and his mind was generally peaceful. Only once do I remember his expressing any doubt of his acceptance with God. The dark cloud seemed too dense for his faith to pierce, and in that hour of gloom he expressed a fear that God had left him; but the cloud was soon dispersed, and peace again filled his mind. In this condition he continued until Monday, Jan. 19, when, about nine o'clock in the morning, he committed his spirit into the hands of the Saviour whom he delighted to serve.

It may truthfully be said of him, as of Barnabas, "He was a good man." His kindness and hospitality are had in lasting remembrance. He was a striking exemplification of confidence in Jesus. His desire to depart seemed to spring less from a wish to get rid of the burden of age and infirmity than from a confidence in God's promises in relation to the future. It was eternity triumphing over time; faith subjecting the things seen and temporal to the unseen and eternal. For some months he stood upon the verge of heaven, and nightly committed himself to God in fervent prayer as if each successive night would be his last on earth. The last came, and his happy spirit now realizes more than his once most sanguine hopes could indulge. He died, Jan. 19, 1863, in his ninetieth year. His departure was such as to inspire the prayer, "May I die the death of the righteous, and may my last end be like his." His funeral sermon was preached on sabbath evening, Jan. 25, by Mr. James Parkinson, baptist minister, from the words in 2 Tim. iv. 7, 8, chosen by Mr. Verow.

Henry Sleath was born at Normanton-on-Soar, in the county of Nottingham, August 24, 1772. His parents being in humble circumstances, and his father dying while he was yet young, Henry left home for service in his very early days. He was in the habit of attending the house of God; and under the ministry of the word was led to the Saviour, and found peace and joy in believing in him. He put on Christ by being baptized in his name in the river Soar, at Ratcliffe, May 31, 1795, and joined the church at Kegworth. He afterwards removed to Sutton Bonington, and from thence to Rothley, where he was received into fellowship in 1806. His anxiety for the extension of the Redeemer's cause, and his exemplary conduct, led the church at Rothley to elect him a deacon in 1814, an act which they never had cause to regret, for during a very long life his help and counsel were never sought in vain: and considering he had received a very limited education, it is surprising he was able to discharge so many duties in connection with the church. One who knew him well says, "He was a man of uprightness and integrity, firmly attached to the cause of Christ, and though not free from imperfections, it was manifest by his walk and conversation that he was a sincere follower of his Lord and Master, and firmly attached to the principles he professed. He was seldom absent from the means of grace; always willing to assist the cause of the Redeemer." Pre-

vented by bodily infirmity during some of his later years from taking an active part in the affairs of the church, yet so long as he was able to walk to the sanctuary, he would be there, so that it may truly be said of him, that he fully adopted the words of the Psalmist, "I was glad when they said unto me, let us go to the house of the Lord." He was confined to his bed for several months before his decease, but bore his affliction with great patience and resignation, and frequently expressed a sense of his own unworthiness, and his implicit trust in the Saviour alone, whose name was, until life's last hour, as "music in his ears." He peacefully "fell asleep in Jesus," on Feb. 9, 1863, aged ninety years. His funeral sermon was preached by Rev. E. Stevenson, of Loughborough, to a large congregation, from Job xix. 25—27, "I know that my Redeemer liveth," &c. His aged partner, two sons and one daughter, survive him. May they all at last form "One family in heaven."

"BE YE MEN."

If we might have all wishes in one, we could wish nothing better, nothing greater, than that the youth now growing up should be cast into the right mould. A present generation, duly trained in boyhood and youth, will make a coming generation of men, of MEN, who shall stand in the battle for right. Of poor sauntering triflers, in human shape and men's apparel, we have enough; of dressed creatures that sweeten soirees and play-houses with their odours; of things that flutter and die in the light of fashion, as moths about a lamp; of religious professors that almost ask leave to serve Christ of the sons of Belial who surround them; more than enough of young men whose everlasting discourse is of the last amusement or the last scandal. But of MEN, spirits in earnest, souls that have an aim, bent towards some object, and that a great one; bearing and doing, training themselves by toil, by temperance, by self-denial, by prayer, for the benefit of the greatest number, it must be confessed with lamentation that we have but few. And if, as we suppose, the times which are coming on the earth will demand such men, strong to do and strong to suffer, our only mode of providing them is to deal with the young, and to pour the plastic masses into the shaping mould. Why should the children of this world still put to shame the children of light? Why do we seldom behold a phalanx of trained christians going forth, stately and irresistible, to the help of the Lord against the mighty? Are there no great interests at stake? History can show that there have been days when the christian host was animated by a fire such as never had its equal in conquering armies. The principles of the faith have a stimulating and emboldening power, which, as you well know, was in past ages irresistible in the view of Gentile and afterwards of Anti-christian foes. Just recall, for a moment, the earliest progress of christianity, and consider what sort of men were engaged in that army. Every missionary, and every confessor, and every martyr was individually able to give a reason of the hope that was in him; and when the Greek slave, or the Roman boy, or the Hebrew maid was brought before proconsuls and princes, they were as clear in their testimony of what they suffered for, even if not so able to argue on it, as a Paul or an Apollos. It will never do to ascribe the unmanly supineness and apathy of many christian young men of our times, to any want of animating sentiment in christianity.

THE SPIRIT VISION.

"Mother, I can see a great distance."—*Dying words of Abner L. Pentland.*

Above the mists of sin and earth,
My struggling soul is rising now,
The bonds which held me from this birth
Are sund'ring at the mountain's brow.

Above the winds and storms, that lave
With pain and death these mortal shores,
My vision strengthens as I gaze;
While light celestial round me pours.

I see the pearly gates on high;
The towers, the domes, the spires appear,
While myriad angels hov'ring nigh,
Are circling through the heavenly sphere.

I see the countless, holy throng,
I hear the glorious anthem roll;
I feel the melody of song,
The blissful numbers thrill my soul.

I see the glorious Son of Man,
The Lamb of God for sinners slain,
While countless hosts adoring stand,
And swell the anthem to his name.

Beyond, beyond the eternal throne
The vision rolls—new light appears,
All space is but one radiant zone
Of 'circling suns' and 'chiming spheres.'

And is this Heaven—is this the boon
For which earth's weary children pine?
Then welcome to this glorious home,
This realm of bliss, dear mother, mine.

Maineville, Ohio. INEZ.

THE

BAPTIST REPORTER.

JUNE, 1863.

ANNIVERSARIES OF BAPTIST SOCIETIES—1863.

DISTANT may the day be—nay, we hope it never will come—when the baptist churches of Great Britain will cease to take an interest in the noble Institutions which their fathers established for the propagation of Christ's holy gospel in the world. Every year we wait with much interest, and, if circumstances have been unfavourable, with more anxiety for their yearly reports. The past was a year of this character. The continuance of war in America, interrupting our manufactures and our commerce, and depriving thousands of our countrymen of employment, led many to apprehend that these Institutions, dependent as they all are on voluntary support, would suffer considerable pecuniary loss.

The friends of the Redeemer, who above all things are interested in the progress of his kingdom, will therefore be gratified to find, that the pecuniary subscriptions to the various Societies have been, upon the whole, well sustained, and that none of their operations have, so far, been interrupted or curtailed. In this, we trust, they will find new motives of gratitude to Almighty God, who has the hearts of all men in his keeping, and can turn them as rivers of water, causing them to flow with increasing fulness and power, as seemeth good unto Him, for the accomplishment of his great purposes of mercy to the world; and doing all this, as we have often seen, and as our fathers have told us, when men's hearts were failing them for fear.

We are also much gratified to find, so far as we have been able to ascertain, that the kindred Institutions of other Evangelical Denominations have, to an encouraging extent, notwithstanding the adverse circumstances already alluded to, met with the needed support. And so it ever has been, when christian men

"Bate not one jot of heart or hope,"

but rest their confidence on the promises of God, shrinking not at the time from every effort they can yet put forth for the accomplishment of their benevolent purposes, that He, to whom the treasures of the universe belong, will "supply all their need, out of his riches in glory by Christ Jesus."

But our business now is with the baptist societies, and in accordance with the plan we have for many years adopted, we first furnish extracts of their reports, chiefly financial, giving them in the order of the dates when the meetings were

held. In our next we shall select some of the most remarkable of the facts and incidents related by the speakers.

BAPTIST BUILDING FUND.

Held on Wednesday evening, April 22nd, in the Baptist Library, Moorgate Street, Rev. W. Brock in the chair. This was the thirty-eighth annual meeting, and there was a good attendance. Tea was served at six, and the meeting was held at seven.

Mr. J. BENHAM, the secretary of the society, read the annual report, of which the following is a summary:—"The committee report, in reference to the general fund, that they have made three loans of £200 each, eight of £100 each, and three of smaller amount. Five applications for assistance had been declined, because the trust-deeds were not correct, and numerous applications were still before the committee. To meet these pressing wants the ordinary income of the society does not exceed £1,600 per annum. With regard to the special fund, the committee had been enabled to vote a loan of £500 to the new chapel in Park Road, Peckham, and to promise £200 to Greenwich. The Rev. James Blake has been appointed travelling agent and collector, and the committee propose that Joseph H. Allen, Esq. (treasurer), Joseph Gurney, Esq., and W. H. Watson, Esq., should be appointed trustees of the society. The capital of the general fund amounts at present to £7,974, that of the special fund to £169. The following cases have been assisted during the past year:—1. Earby, Yorkshire.—A loan of £100 in aid of building a new chapel to accommodate 550 persons at a cost of £1,400, of which £800 had been raised when the loan was made. 2. Beccles, Suffolk.—A loan of £200 in aid of building a new chapel to accommodate upwards of 500 hearers, at a cost of £1,570, erected on land generously given by Sir S. Morton Peto, Bart., M.P. 3. Swaffham, Norfolk.—A loan of £200 in aid of building a new chapel to accommodate 650 persons (with galleries), at a cost of about £1,500; also the conversion of the old chapel into school-rooms. 4. Ilfracombe, Devon.—A loan of £100 in aid of building a new chapel (without galleries), to seat 250 persons, at a cost of £1,200. 5. Aston Clinton, Bucks.—A loan of £100 to aid in the enlargement of chapel, &c., on the nomination of Joseph H. Allen, Esq., under Rule III., who contributes £50 to the fund. 6. Llangollen, North Wales.—A loan of £100 to aid in the purchase of a chapel for an English church. 7. Newland, Northampton.—In aid of the extinction of a debt of £550 on a chapel erected in 1860, which cost £1,600, and will seat about 500 persons. 9. Treddyn, North Wales.—A loan of £100 towards building a new chapel in this mining district, where a new church has arisen under very interesting circumstances. 10. Meare, Somersetshire.—A small church doing a "mission work," a loan of £50, which will place the church free of debt, except the repayment of the easy instalments to the fund. 11. Burwell, Cambridgeshire.—A loan of £50 towards an old debt of £100, which the committee have reason to believe will enable the church to get free of the whole debt. 12. Heath and Reach, Bedfordshire.—A loan of £30 in aid of a recent enlargement of the chapel, which cost £100; the loan will leave the small church almost free of debt. 13. Needingworth, Hunts.—A loan of £100 in aid of a newly-erected chapel, costing £800. 14. Clipstone, Northamptonshire.—A loan of £100 in aid of the substantial repair and enlargement of the chapel. 15, 16, 17. Three small

grants, viz., £10 to Southminster, in Essex; £10 to Leighton Buzzard, Bedfordshire; and £15 to Woburn, in Bucks."

Mr. J. H. ALLEN, the treasurer, read the cash account, which showed an income from donations and subscriptions of about £372, and from the repayment of loans of £1,350—total, £1,722 6s. 1d.—and a balance in hand of £45. The income of the special fund amounted to about £480.

Mr. BOWSER stated that 188 baptist chapels had been built, enlarged, and commenced since January, 1861; the sittings provided and proposed in those chapels number 67,555: the total amount actually raised since that time for chapel-building and enlargement was £114,725.

BIBLE TRANSLATION SOCIETY,

Held on Thursday evening, April 23rd, at Kingsgate chapel, Holborn, Rev. Joshua Russell, Chairman. The twenty-third anniversary.

The Rev. W. W. EVANS, the secretary, read the annual report of the committee, of which the following is an abstract:—"The faithful translation of the Holy Scriptures into the languages of the world has been generally regarded as one of the most important works in which the christian church can be engaged. In this work the committee and agents of the Bible Translation Society have been constantly occupied since the date of its formation in 1840. Before that time, several members of the baptist denomination had honourably distinguished themselves in the work of biblical translation, and some of them were amongst the fathers and founders of the British and Foreign Bible Society. It must ever be a subject of profound regret that any cause of separation should have arisen in the prosecution of a work, the design of which was to give the Bible to all nations in their own language. But since the conductors of that great institution, in an evil hour, as the committee cannot but think, cast off the versions of their baptist brethren, it became our churches to take them up; and this they have done, greatly to their honour, in so generous and efficient a manner, that what at first seemed a calamity has in its issue led to an increased circulation of the Word of God among the heathen. In reporting the proceedings of another year, the twenty-third in the history of the society, the committee have pleasure in stating that the sum of £1,819 11s. 4d. has been realised, making a total from the commencement of £48,578 12s. 3d. The general income has been in excess of previous years; whilst the amount from legacies has been only £126 12s. 4d. The sum of £1,300 has been voted in aid of the various versions of the Scriptures which have been printed at the Baptist Mission Press, Calcutta, and £50 towards the Oriya New Testament, prepared by the Rev. John Buckley, of Cuttack. The committee have much pleasure in announcing the return of the Rev. John Wenger to his important post at Calcutta. The Rev. G. H. Rouse, M.A, who has made considerable progress in Bengali, will be associated with Mr. Wenger, and the other brethren who are engaged in the work of translation. Although the British and Foreign Bible Society no longer assists in the printing of the translations of our brethren in their integrity, it adopts and prints them, removing the native word for baptism, and transferring the Greek word untranslated. The works carried through the press during the past year consisted of the following editions of portions of Scripture:—2,000 copies Hindustani, Luke and Acts, Arabic character. 3,000 copies Bengali Psalms, with Proverbs. 2,000 copies Bengali,

Psalms. 5,000 copies Bengali, Proverbs. 1,000 copies Sanscrit, Proverbs, Bengali character. An edition of Genesis, with the first half of Exodus, in Bengali, has just been completed within the last few days, but is not yet bound. The works now in progress are:—1. The New Testament in Hindi, as translated by Mr. Parsons. 2. The New Testament in Hindustani, Arabic character with references, of which Mr. Leslie has kindly undertaken to read the proofs. 3. The New Testament in Bengali: a reprint of the last edition, being urgently required for immediate use. No. 1 and 3 comprehend large editions of the Gospels and Acts. 4. The Sanscrit Old Testament. 5. The Annotated Bengali New Testament. The Rev. John Parsons has continued his work of revising the Hindi New Testament, which is now rapidly hastening to conclusion, and needs little more than that thorough revision which will fit it for the press. The Rev. Charles Carter, of Ceylon, has been obliged, by failure of health, to return to England. Among the most valuable labours of Mr. Carter has been the preparation and issue of a revised edition of the New Testament in Singhalese. The translation has occupied more than three years in its preparation. In the language of a Singhalese christian, 'The translation is a clear one, and can be understood by all; it is one that gives great pleasure to the reader, and the profit of which is inexpressible.' It is Mr. Carter's intention, while resident in this country, to proceed with a similar revision of the Old Testament. It may be satisfactory to add that Mr. Carter has prepared several books in Singhalese, which are very popular, and will be of great value in the acquisition of the language, and in the education of the youth of Ceylon. The Rev. John Buckley has been privileged to see the completion and issue of his revised edition of the New Testament in Oriya. The committee earnestly desire that it may be rendered a great blessing to the countless multitudes amongst whom our General Baptist brethren are engaged in preaching the gospel. The Rev. A. Saker has completed his version of the entire New Testament in Dualla. This has been printed, and also Genesis, Exodus, the Psalms, and three of the minor Prophets. The Dualla is spoken by a large population, estimated by some at 30,000, living about the mouth of the Cameroons and its vicinity. It is interesting to add that the Scriptures, the vocabulary and elementary school-books, used in the West African Mission, have all been printed on the spot, and chiefly by lads, trained in the mission, and the fruit of missionary labours. There can be no doubt that there are, at the present time, very favourable openings for the circulation of the Scriptures, especially in India, China, and West Africa, where baptist missionaries are situated. It must be obvious that those versions should be preferred which are honestly and faithfully made. If every baptist in Great Britain and the colonies would solemnly consider his responsibility in this matter, would moreover resolve to have at least one copy of such versions in circulation amongst the heathen, and would daily implore the all needful blessing of God to accompany the perusal of it, how much of honour would redound to Him who gave his Word so that 'all the ends of the earth may see the salvation of the Lord.' Why should not this be so? Will our brethren in the different parts of the world more energetically sustain the society, and combine to bring about the predestined day when every man, whatever his condition, shall be permitted to read

in his own language the Word of God?"

The balance-sheet was also read by Mr. Evans, in the absence of Dr. Steane, the treasurer of the society. It showed the receipts for the year to have been £1,819 11s. 4d., and the expenditure within a few pounds of the same amount.

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HOME MISSION,

Held at the Metropolitan Tabernacle, on Monday evening, April 27th, J. C. Marshman, Esq., in the chair. The attendance was not so large as on former occasions at this place, owing probably to the absence of Mr. Spurgeon in Holland; but about one thousand were present.

The Rev. S. J. DAVIS, the secretary, instead of reading the report, stated, very briefly, its substance. The number of central stations is 66; and of sub-stations 62. The number of additions by baptism, during the year, is 457—an average of rather more than six to each central church. There are 60 Sunday schools, 607 teachers, and 4,584 scholars. The schools are uniformly described as in a healthy and encouraging condition. Several of the missionary brethren preached in the open air in the course of the summer to large numbers of hearers; and they express their earnest purpose to engage in the same kind of labour when the appropriate season shall return. The committee regret to say that they are in debt, partly from an over-liberal extension of their operations, partly because they have received no bequests in the course of the year, and partly through the influence of the Lancashire distress. The amount of deficiency—about £200—would have been much more serious but for the

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second liberal donation, just received, of a friend who is desirous of making some provision for a station, where for some time he was a worshipper. The total income for the year was £1,700.

IRISH MISSION,

Held on Tuesday evening, April 28th, at the Metropolitan Tabernacle, Alderman Abbiss in the chair.

"The commercial difficulties by which the year has been marked have greatly increased the labour of raising the ordinary income.

The liberal aid usually received from Lancashire has necessarily been greatly diminished, and supplies commonly afforded by other districts have been, to a very large extent, diverted by the benevolent effort so properly made in behalf of the suffering operatives. In addition to this cause of diminished income, the amount received from Legacies and Special Contributions has this year been £365 less than that of 1861–2.

The committee are happy to state that, notwithstanding these difficulties, the ordinary income has been above the average; that all claims on the Society's funds have been met, and that a balance remains in the Treasurer's hands.

The committee feel, however, that the state and prospect of the mission warrant and require a considerable increase of funds. Strong appeals have been made to them to extend the operations of the Society by entering on new stations in several large and important towns. To these appeals they would have gladly responded had the income been such as to justify them in doing so; but they have been reluctantly compelled to limit the increase of expenditure to the commencement of a new station at Portadown, and the renewal of support to the cause at Ballymena.

The committee commend the Mission to the prayerful and liberal support of British christians. Its operations are being carried on with energy and zeal; its agents are devoted and laborious; its opportunities of enlarged usefulness are numerous and important; its success during the year now closed has been very cheering; and, should it receive in the anticipation and the observance of its Jubilee next year the generous aid of the christian public, there is much to warrant and strengthen the hope that, by the Divine blessing, 'far greater things' will yet be accomplished; and that, as the result of efforts by the various bodies of protestant evangelical christians, Ireland will become the scene of spiritual triumphs well entitled to a place in the records of a MISSIONARY CHURCH."

FOREIGN MISSION,

Held in Exeter Hall, on Thursday, April 30th, Joseph Tritton, Esq., in the chair.

"For several years past the Committee have had the pleasure to report a steady increase in the Society's income, whereby they have been enabled to meet an expenditure, which, by the occupancy of new fields of missionary labour, has been constantly enlarging. This increase of income has arisen, not only from the liberal gifts of individuals, but also from the augmented contributions of the churches; and this has permitted the treasurer to keep a considerable balance in his hands to commence the operations of succeeding years. It is therefore with feelings of deep concern and regret that they have to inform their constituents of a serious falling off in the total receipts for the current year, and that there is now a balance due to the Treasurer. For some months past, the committee have had reason to apprehend this result; and they have given anxious and careful

attention to the subject, and likewise, from time to time, informed the churches that the income was decreasing. They have also carefully watched the expenditure, so as to keep it within the needed limits. They rejoice, however, to be able to state that hitherto no hindrance to the work itself has arisen from this cause, nor have they felt it to be their duty to refuse offers of service, or materially to curtail the operations of their brethren abroad. Those offers of service which have recently come before them they have simply postponed, believing that when the facts are submitted to the churches, there will be a hearty response to any appeal which may be made to them.

The entire income of the Society for the present year, from all sources, is £27,189 3s.; the expenditure £32,073 8s., being a difference of £4,884 5s. But as there was a balance in the Treasurer's hands, March 31, 1862, of £3,707 14s. 7d., this difference between the income and the expenditure is reduced to £1,176 10s. 5d.

And further, as the General Purpose Fund, which consists mainly of the *regular* contributions from the churches, and the subscriptions of its members, is, perhaps, the best guide to follow in such an investigation, the committee report the decrease to be £889 10s. 8d.

While in common with the friends of the Society, the committee lament any diminution whatever of the funds placed in their hands, they cannot regard the present deficiency with serious apprehension, as indicating a decline of the missionary spirit in the churches, or of a want of confidence in the general management of the Society's affairs. Indeed, they lay the accounts of the Society before its friends with something like a feeling of relief; and they hope the explanatory statements which have been made will lead them also to rejoice that the result, considering the peculiar circumstances of the country just now, is no worse.

It is not, perhaps, needful to enter on any discussion as to the probable causes of this diminution of the year's income. The unhappy civil war in America has greatly disturbed the commerce of the country, and the deep and almost unexampled distress of the masses of the working population in the manufacturing districts, borne with a fortitude and patience of which we have never before seen the like, and soothed and aided by the sympathy and benevolence of all classes of Her Majesty's subjects at home and abroad, and by the friends of liberty in the United States,—must have had some influence in producing this result. Hitherto the contributions from Lancashire have not fallen off to the extent which was anticipated; but the committee cannot conceal their apprehension, founded on communications from well-informed friends, that this year the distress will deepen, while there will be less ability to meet it. For it is not simply the workpeople who suffer; that large class of traders who are mainly dependant on them as customers, and who, as a class, have been distinguished for their liberal support of religious institutions, are involved in the effects of this calamity. It will therefore be the duty of those on whom it does not so immediately fall, to exert themselves all the more, unless they would see a further augmentation of debt, and a curtailment of the Society's operations.

The committee now await the results of their appeal to the churches as presented in this report. They believe that the check to their previous prosperity is only temporary. Perhaps it was needed both by them and by the churches. All are too apt to forget their sole

dependence on God for success; and if the present difficulty shall have the effect of calling forth more fervent prayer, of deepening our sense of dependence on the Spirit of grace and truth, and of exciting a more simple earnest faith in the Divine promises, it will be a blessing not soon to be forgotten."

Poetry.

THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars for ever and ever."—*Daniel xii. 3.*

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight, a glorious vision rose;
I thought, whilst slumbering on my couch, in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance fill'd my room.
A gentle touch awaken'd me,—a gentle whisper said,
"Arise, O sleeper, follow me;" and through the air we fled.
We left the earth so far away, that like a speck it seem'd,
And heavenly glory, calm and pure, across our pathway stream'd.
Still on we went,—my soul was wrapt in silent ecstacy;
I wonder'd what the end would be, what next should meet mine eye.
I knew not how we journey'd through the pathless fields of light,
When suddenly a change was wrought, and *I was clothed in white.*
We stood before a city's walls most glorious to behold;
We pass'd through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there, the Lamb himself its light.
Bright angels paced the shining streets, sweet music fill'd the air,
And white-robed saints with glittering crowns, from every clime were there;
And some that I had loved on earth stood with them round the throne,
"All worthy is the Lamb," they sang, "the glory His alone."
But fairer far than all beside, I saw my Saviour's face;
And as I gazed He smiled on me with wondrous love and grace.
Lowly I bow'd before His throne, o'erjoy'd that I at last
Had gain'd the object of my hopes; that earth at length was past.
And then in solemn tones He said, "Where is the diadem
That ought to sparkle on thy brow—adorn'd with many a gem?
I know thou hast believed on me, and life through me is thine,
But where are all those radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow?
For every soul they led to me they wear a jewel now!
And such *thy* bright reward had been if such had been thy *deed*,
If thou hadst sought some wand'ring feet in path of peace to lead.
I did not mean that thou should'st tread the way of life *alone*,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to my bright home of rest,
And thus, in blessing those around, thou hadst thyself been blest."

* * * *

The vision faded from my sight, the voice no longer spake,
A spell seem'd brooding o'er my soul which long I fear'd to break,
And when at last I gazed around in morning's glimmering light,
My spirit fell o'erwhelm'd beneath that vision's awful might.
I rose and wept with chasten'd joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but Him who died for me!"
And graven on my inmost soul this word of truth divine,
"*They that turn many to the Lord bright as the stars shall shine.*"

S. S. Treasury.

Reviews.

The Office of Deacon. Two Prize Essays. By the Rev. G. B. Thomas, and the Rev. E. Dennett. London: Heaton & Son. Sixpence.

NEXT to the pastor or the evangelist, there is no office in a christian church of so much importance as that of Deacon. It has often been remarked that a good deacon is an inestimable blessing, and the testimony of the apostle confirms the opinion; "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." We should be gratified to hear that these excellent essays had found their way into the hands of the deacons of every baptist church in the kingdom. At all events we have no doubt that those who wish to use the office well, will avail themselves of the valuable suggestions this pamphlet contains by securing a copy for their own use.

The Scriptural Rule with reference to Offences between Christians. By the Rev. G. W. Fishbourne. London: W. J. Johnson, Fleet Street.

OUR Lord, who knew what was in man, and what would, at one time or other, come out of him too, once said, "It must needs be that offences come." So it was then, so it is now, and so, perhaps, it ever will be in this imperfect state. The great question with regard to them is, how to deal with them when they do come. Ministers and deacons especially, and members of churches generally, will find some valuable scriptural directions in this small pamphlet, which may be obtained for twopence. But we venture to suggest that the wisest attempts at reconciliation may fail if not conducted in the spirit of mutual forbearance and christian charity.

The Law of Christian Liberality. By the Rev. Edward Dennett. London: Heaton & Son.

ANOTHER successful elucidation of 1 Cor. xvi. 2, in furtherance of the "Weekly Offering" system. John Wesley was a philosopher, but it did not require one to discover that the weekly plan of contribution would be better adapted to the circumstances of the masses, more easy of accomplishment, and more productive too, than the old quarterly collection. The most simple common sense might have made that discovery. Thirty years ago we advocated the weekly plan in these pages. But "how slow the growth of what is excellent;" we did not succeed. Now, however, we rejoice to see that it is becoming general. So we retire with complacency, whispering to ourselves for our own satisfaction, "Better late than never."

Origin and Tendencies of Infant Baptism. By William Walters. London: Heaton & Son.

OUR esteemed friend, the pastor of the baptist church, Bewick Street, Newcastle-on-Tyne, has brought within the compass of this small publication some of the leading facts on these important subjects, accompanied by some valuable observations and reflections. We cordially commend it to the notice of our readers, at the same time suggesting that they will find it suitable to place in the hands of their pædobaptist neighbours.

We furnish an extract in the present number under the heading, "Baptism Facts and Anecdotes."

Sermons and Sketches by the late Rev. J. G. Pike, author of "Persuasives to Early Piety," with a Memoir. London: Simpkin, Marshall, & Co.

SOON after the decease of the late Rev. J. G. Pike, of Derby, in 1854, two of his elder sons published a respectable Memoir of their honoured father. This small compilation is by a younger son, consisting of a brief memoir, several poetic pieces, and nine sermons. Those who were acquainted with Mr. Pike will be reminded by these discourses of his peculiarly impressive style. As a preacher, writer, and missionary advocate, he was one of the most useful ministers of the present century. Mr. P. was a "good hater" too; popery, slavery, and the devil, were held by him in implacable abhorrence.

Correspondence.

REV. C. H. SPURGEON'S VISIT TO HOLLAND.

WRITING to the *British Standard* from Leyden, April 24, a friend, who accompanied Mr. Spurgeon, says:—

"We had a very rough and boisterous passage, though an unusually rapid one; leaving London at eleven A.M. on Tuesday, April 21st, we arrived safely, though sickly, at Rotterdam, on the following morning at six A.M. There we found kind friends awaiting us, Mr. Davis, the English minister, and his deacons, who heartily congratulated us upon our safety, and gave us a very cordial welcome to Dutchland. After breakfast at the house of a son-in-law of Mr. Davis, Mr. Spurgeon went to see the church in which he is to preach on our return from the towns we are now visiting, and necessary arrangements having been made, and prayer offered with the few friends present, at eleven o'clock we took our departure for the Hague, arriving there about half-past one. We were met by the Baron von Wasnaer, at whose residence we were to remain during our stay at the Hague, and who has been to us one of the most kind and considerate of friends; holding a high position at court, he is also a true and sincere christian, and both he and his lady love the truth as it is in Jesus. In their magnificent suite of rooms at half-past eight that same evening (Wednesday) were assembled about one hundred and twenty persons the *élite* of christian society at the Hague, and to them Mr. Spurgeon delivered an address from these words, 'We have seen the Lord.' Mr. Spurgeon spoke plainly and faithfully on the necessity of vital and personal godliness, and I am sure we may not only hope but believe that the Word was with power to many hearts. The meeting closed about eleven o'clock, the people seeming unwilling to depart. Such words of welcome! such congratulations! They all know him by means of his sermons, which are translated into Dutch and everywhere read, and they treat him as an old and valued friend. Next day, Thursday, service was held in the King's Church at two o'clock, and a very solemn time it was to all present. The Queen had signified her intention of being there, but was prevented by the indisposition of her little son; the Princess, however, and others from the Court were present, and at least for once in their lives heard the Gospel fully and faithfully preached. Mr. Spurgeon was mightily helped. His text was from 1 Peter 12, 'This is the true grace of God wherein ye stand.' It was like a great swivel gun, made to turn every way, and aim at all deceivableness of unrighteousness. He spared no powder, no shot, but went on demolishing all their refuges of lies, till they were left desolate and unsheltered before God. There were many tears from many eyes. May the Lord grant that there may have been many a broken heart. In the evening another *réunion* was held at the Baron's house at the same hour as before, and again Mr. Spurgeon addressed an assemblage of the noble and great of the land, many, very many, of whom we have reason to believe are also of that better aristocracy, 'Children of the King.' Believing this, Mr. Spurgeon suited his address to them, speaking for about an hour and a half from the words, 'The Lord is my shepherd.' It was very sweet; he spoke as he sometimes does, calmly, gently, with a persuasiveness which melts the heart. Said one lady to me, 'This is like dew after a thunder-storm; that was a terrible sermon this morning.' He gave us pictures of eastern life among the shepherds and their sheep, showed us the fond ones who kept close to the shepherd and fed from his hand, and said that if we were sheep, we had the privileges of guidance, provision, and protection, and our duties were obedience, trust, and love. At the close their gratitude was almost overpowering. Many and urgent were the requests for another visit, and very fervent were the blessings invoked on his head. This morning (Friday) the Queen commanded Mr. Spurgeon's attendance at the Palace at ten o'clock,

and he had an hour's interview with her Majesty. At twelve we left the Hague for Leyden, where service was arranged to be held at two o'clock in the great cathedral or church. It is just now concluded. Mr. Spurgeon has now returned with a smiling face and a joyous heart, for he says the Lord has given him great power in preaching. The professors and students of the university were there in great numbers, and though at first they looked very coldly and suspiciously at the stranger, he won their hearts at last. He says he preached very boldly, ridiculing their new philosophy and exposing their errors, but very simply setting before them the Cross, and warning them against knowing anything among men save Jesus Christ and Him crucified. His text was, 'I am the Way.'

"This evening we go on to Amsterdam, where there are to be two services to-morrow (Saturday), and two more on Sunday. On Monday he preaches at Utrecht, and then we go to Rotterdam.

"*Rotterdam, April* 28, 1863.

"I wrote to you last from Leyden, after Mr. Spurgeon had concluded service in the cathedral of that town. We arrived safely at Amsterdam that night (Friday), and on Saturday Mr. Spurgeon preached twice to overflowing congregations—in the morning at the Mennonite church, in the evening at the Dutch Reformed. On Sunday the morning service was in Mr. M'Ibraith's church (Scotch Presbyterian), evening at M. Schwartz' (Dutch). These four sermons in Amsterdam have caused quite a commotion there; rich and poor, old and young, Dutch and English, are there alike enthusiastic in their joy. Such a reception as Mr. Spurgeon has met with in Holland is, I should think, rarely enjoyed. Every where his presence has been hailed with rapture, and the people seem to feel that the Lord has indeed sent him among them to do a great and special work. Many a fervent blessing has he received from the poor. They read his translated sermons, and get good from them; and then though they cannot understand his language, they come just to gladden their hearts by a look at the man whose printed words have comforted, refreshed, or edified them. One peasant-woman, at the door of the Dome-Kirkis at Utrecht, caught his hand, and with intense emotion, said, (in Dutch of course), 'Oh, Mr. Spurgeon, God bless you; if you had only lived for my soul's sake, you would not have lived in vain. God bless you!' So from the Queen upon the throne to the humble peasant God has given him favour in the sight of all the people. We left Amsterdam on Monday morning, reaching Utrecht about one o'clock. At two Mr. Spurgeon preached in the cathedral to a very large audience, many students and professors from the University being present. In the evening there was a grand reception at the house of the Baron Von Boetylace, with whom we stayed, and Mr. Spurgeon spoke for two hours upon the text, 'Behold, I have given thee all them that sail with thee.' There could not have been less than one hundred and fifty persons present, all understanding English; and all to whom I spoke, (and they were not few) expressed their deep and hearty gratitude for the great privilege (as they deemed it) of hearing Mr. Spurgeon. I am more and more astonished at the spirit of hearing which seems poured out on the people of Holland. They seem to thirst, to pant, after the living water; their souls long for the pure, simple Gospel, but their preachers give them instead Rationalism, and well nigh starve them to death. Leaving Utrecht this morning at eight o'clock, we are now in Rotterdam. Mr. Spurgeon has met some of the ministers of the town, and is now preaching in Mr. Davis's church. To-morrow he is to preach again at eleven in the morning, and at seven in the evening; then to meet friends at some minister's house, and then, if he be not already killed, his work for this week will be done.

"It has been a most wonderful journey. We have had to bless the Lord every moment for His exceeding goodness, and we are sure a blessing will rest on the work."

Christian Activity.

OPEN-AIR PREACHING IN IRELAND.

MR. ECCLES, of Banbridge, writes April 7th:—

"For some little time I had become utterly prostrated under an amount of physical toil greatly beyond the capabilities of such a frame as mine, coupled with that sinking of heart which arises from the continual sight of hunger and nakedness, sickness, death, and the usual accompaniment in such distressing scenes. For some time also the revival feeling has continued declining, the love of many waxing cold, while a strong anti-religious current has been steadily setting in.

Since the revival, the trade of the spirit-dealers has been but a poor one. Necessity thus became the parent of invention, and every possible effort was made to win back the 'fools' pence' from the accustomed victims. Many of us were startled the other day to find our walls covered with placards, announcing, under the heading of 'Easter Sports,' donkey-races, foot-races, pig-races, and a lot of other fooleries, in each of which a few shillings, as prize-money, awaited the winner. To a people so disheartend, the hope of an hour's mirth, and the *chance* of a few shillings, were sufficient encouragement. About mid-day immense numbers had arrived in town. The project seemed likely to be a great success. From the first I intended to resist. I lost no time in placing on the walls a 'Friendly Remonstrance' side by side with the other placards. These were read by thousands. When the day for conflict arrived, I found another foe, in the character of Harlequin, with drums and other apparatus, to attract the attendance of the simple. Many a message came to me, saying, 'Dear Mr. E., if you are wise, you will not preach. That crowd are all roughs, and, in their excited state, a stone cast skilfully might settle you for ever; and who could say who did it?' I had asked the co-operation of the two Presbyterian ministers, with whom, thank God, I am on the best terms; but other business took them that day out of town. As soon as the hurry of the corn-market ceased, accompanied by two or three friends, I took my stand in one of the gates of the market-house, being thus a few feet higher than the street, and exactly alongside both the 'show' and the 'races.' They must either dislodge me, listen to me, or retire themselves. We had thus joined issue—foot to foot, and hand to hand—with numbers to whom the Bible is a prohibited book, and who had never probably heard the Gospel. Before beginning, the probabilities seemed so strong against us, a friend exhorted me, saying, 'Be not discouraged, Mr. E., if you have only six people, state the Gospel, and bear a faithful testimony.' When I began, the shouts from the race-course, and the drums of the 'show,' seemed ominous enough. But the 'present help' from on high, the sight of the perishing multitudes, and the sense of danger, had roused me thoroughly. I have often wronged myself in regard to capacity of voice. I was enabled to speak at such a pitch that I actually ceased to hear either drum or other noises. My voice commanded the immense crowd. After I had poured in a volley or two of the 'quick and powerful' word, the market behind me was filled, and the street in front, with attentive listeners,—and even the regular 'roughs,' amazed at the boldness, felt curious to know what it was all about.

Harlequin would not yield without a struggle. There was a further sally of his myrmidons, aided with the merry but deafening roll of his drum. Ere the attention could waver, I cried to my hearers, as I myself turned the eye to the gathering cloud, "Look! look up! behold, He cometh with clouds; all nations shall be gathered before Him. From the great white throne He will judge the world in righteousness. Hark! what a terrific crash! it is the last thunders uttering their voices. This paltry drum, I hear it no longer. Listen, O men, to the voice of the archangel, and to the trump of God! How will you view that solemn show? With joy or with grief?

Where will you then stand? on the right hand, or the left?' As I described the character and doom of the ungodly, the 'rain of the heart,' as an auditor described it, began to fall from eyes unused to the melting mood. Ere I had finished this part of my subject, the conflict was virtually determined. Even the showmen seemed awe-struck. The opposition was fully conducted, and every device only furnished me with a fresh illustration of the christian race for the heavenly crown. After speaking rather more than an hour, at the very top of my voice, that I might, of necessity, be heard by every soul in the vast assemblage, I felt I must give over. I closed my eyes and concluded with prayer, in the enjoyment of as much peace as I ever felt in front of my own congregation. All was hushed, not a hand was lifted; and when I bade them good bye, the crowd bowed to me lovingly, and 'God Almighty bless your riverence,' saluted me from more than one quarter. Then the darkening skies grew darker still. Presently it began to thunder; it seemed heaven's seal to my message; the last judgment seemed thus again brought to memory. The crowds forthwith occupied every road homeward, and the day closed as quietly as any other in the year.

You will join with me, I am sure, my brother, in thanking the Lord who shielded my head in that day of danger—for danger everyone anticipated. One consoled me on my way thither, that to be struck by one brickbat, would benefit the Gospel as much as ten sermons. A young person in the crowd heard them saying, 'He speaks well, but why must he preach now? Has he not all the other days of the week? They should, with one consent, stone him out of the town.' But greater is He that was with me than all they that were against me.

O my brother, urge the friends on the other side of the channel to remember us more in prayer. How little do they comprehend our difficulties! The fleshly eye sees no glory, except when—

'Cannon in front of them, cannon to right of them,
Cannon to left of them, volley and thunder.'

But ours is a warfare more trying still, and all the more glorious. Oh, how precious the promise, 'As thy day is, thy strength shall be!' How rapturous the prospect,—

'The saints in all this glorious war,
Shall conquer though they're slain;
They see the triumph from afar,
And shall with Jesus reign!'"

Revivals and Awakenings.

THE REVIVAL PREACHERS.

It has been affirmed frequently of late that there is now more gospel preaching in our land in proportion to the population than ever was known, and we are willing to hope that this is the fact. It is, however, certain that a new class of preachers, not denominational, but aiming at one thing—the conviction and conversion of souls, has lately risen amongst us. Some of these are men of position and talent, others are plain but earnest men with no pretensions to scholarship—"rough and ready," they might almost be designated religious "navvies." Against these, objections have been urged. A writer in the *Revival* thus meets the objectors. He writes like an earnest man:—

"Many quiet christians do not like the ways of Primitive Methodists; but if there had been no Primitives, many rough jewels, humanly speaking, would never have been brought out, and many precious diamonds would never have been dug up.

The fact is there is work to be done; if decent, sober, and orderly persons cannot do it, or do not do it, they should be the last to complain of those who do. Are men and women with immortal souls to perish, because we cannot put up with a little excitement, or with vulgar preaching?

An observant man, once hearing a popular and eloquent preacher proclaiming, with the usual orthodox calmness and deliberation of manner, the eternal damnation of sinners, exclaimed, as he left the place of worship, 'That fellow is either the most heartless of wretches, or a wicked impostor. A heartless wretch if he

believes what he says, for he talks of our damnation as composedly as if it were nothing more than the drowning of so many puppy dogs. A wicked impostor if he does *not* himself believe, yet attempts to frighten his hearers in such a way.'

The value of one soul is so infinitely great, that we should be slow to quarrel with the employment of rough means in rescuing it. We do not object to any means, however ungentle, by which a fellow-creature would be rescued from a burning dwelling. Let us suppose we saw the house of an orderly, respectable professor of religion on fire; he would be the first to complain of us if we did not cry 'fire! fire!' as loud as we could bawl, and use every exertion, even though a little rough, and to our own danger, in attempting to rescue him, his wife and family, goods and chattels, deeds, books, and articles of utility or ornament. He would not call piteously from the window, 'Pray dont break my door, or injure the house;' but he would cry, 'Get us all out any how!' There is a worse fire than this. The question now is about a world on fire, and a precious soul as well as a body to be rescued from the flames. A man is sneered at if he is earnest for souls; but if he loses his life to rescue house or property, family or child, he is a hero, and has a public funeral. Many on a dying bed, tormented by fears for the future, would have been glad had they been alarmed sooner.

A merely intellectual theology has long swayed the sceptre over many congregations, and mechanical forms have served to exercise people in a Sunday religion. Dry doctrinal preaching may occasionally have been blest; but the successful evangelists are men with large, loving hearts, and who believe what they speak. We all have heard of Garrick's reply to the bishop's question: 'My lord, you speak and preach of reality as though it were fiction; we, on the contrary, gain the attention of men by talking of fiction as though it were reality.' To preach the gospel is to tell it out with all our heart and mind.

Then it is said that these 'are often unlearned and ignorant men'—'men who cannot speak proper English;' and 'of bad taste, and vulgar.' Here again many will agree that it is most desirable that our good old language should be properly spoken, and that all decency should be used. Still, what is to be done? It is often more easy to find fault than to remedy. A terrible sinner, a rough vagabond is saved; he has had little schooling, he comes from the ranks, can only just read; but his heart is filled with the love of Christ, and he longs to go out and seek sinners. Is he to be hindered, or is he to go?

The apostles, however, were unlearned and ignorant men; they were but fishermen, their ways were strange to the cultivated; and yet it was said that they 'turned the world upside down.' And it may be asked, Was there no excitement in their days?

No people talk of excitement in religion so much as worldly professors of religion, and yet these persons will be themselves *always* seeking it. They have, like the world, their amusements, pleasures, parties, and religious entertainments, and yet they object to men who are in earnest for souls! This is too bad!

Some say, 'Wait the Lord's time;' we reply, 'How long are we to wait? and what is the Lord's time?' Our Lord has bid his servants, 'Go out quickly into the streets and lanes of the city, into the highways and hedges.' He says, 'Compel them to come in.' He says, '*now*' is the day of salvation —'*to-day*.' Are we to wait till all the sleepy, drowsy, and carnal come and seek religion? or are we to obey the command, and go out and proclaim the glad tidings to every creature? Are we to obey God or man? And if we obey man, what do we get from him?—only disappointment. We cannot please man, do what we will. Many of us who, like the virgins, have been awaked up from slumbering and sleeping, look back with deep sorrow at years of selfishness and carelessness as to the souls of others.

It is certainly a strange thing that christians can bear to see souls held in the clutches of the devil, without making one attempt to rescue them—christians who profess to believe in heaven and hell, in death and judgment, and in the gospel of salvation. Does this arise from ignorance, or from

unbelief in God's Word, or from what does it spring?

To these we would make an affectionate appeal on the behalf of our Master and Lord. You sober, right-minded, and devout believers are afraid to go out of the beaten track, 'the old paths,' 'the good way.' You fear the frowns of elders and superiors. So was it of old. But the fear of man bringeth a snare. Inquire, we pray you, of God whether it is as we say; ask of Him your path of duty; speak to Him about the masses of your fellow men and women, your very neighbours and friends, dying in their sins, and for God's sake and man's sake do your duty!"

Narratives and Anecdotes.

CHRISTIAN MISSIONS TO CHINA.

"If I were asked where is christianity and what is it like, I should say, 'Well, here is one little exhibition of it.' You could not find in any other than a christian country a gathering after this fashion. Here is a multitude of people assembled—what to do? To get money? No. To give it. For whom? For the benefit of people whose faces they never saw, and from whom they expect no return. Beyond the bounds of christendom nowhere could a sight like this be found. We cannot, however, say in this country that we have no relations to the races of other parts of the world. Alas, we have had to do with them the world over, much to their mischief and little to our credit. To North American tribes we sent the 'firewater;' they drank it, and few are left. To Africa our fathers sent men-stealers, and nations called christian are answerable to that continent for rivers of blood and seas of tears. To the Hindus we have sent traders to fleece and armies to slay. To the glittering Archipelago's of the Pacific we have sent the off-scourings of our land to debase and the diseases of our hemisphere to destroy. To China we have sent opium and Armstrong guns. Are we not debtors to all these lands? Do we not owe them some better things? China, with its isolated civilization and eccentric people, has been an object of great curiosity from the days of Marco Polo until now. During the last twenty years, the increasing value of the trade has, together with various political complications, drawn the more special attention of this country to China. I suppose that no country has ever had such a power of invention, and yet such a stunted intellectual development. The Chinese is the largest—yet beyond its own realm the least influential of monarchies. From China no mission ever started, no conqueror ever marched. Before all people in rudimental invention, they are behind all people in development. They had gold and silver coins before the first Daric was minted, yet they traffic by the scales to this day. They first had gunpowder, but have got little further with its use than to blaze it away in crackers. They were long beforehand with the magnet, but no junk ever crossed the ocean except in tow of a British ship. They have printed from time immemorial, but their literature awakens no progressive intellect. They have made glass for two thousand years, and ordinarily do not make it clear enough to see through it yet. Their astronomy is still astrology, nor has their chemistry awoke from the dreams of alchymy. They have politeness, but its odd forms and slavery of etiquette only make them more unsociable. They have a wonderful language, but its elaborate cleverness is a curse and a fetter to their minds, making it the labour of a life to read. They are not without notions of dignity; but the men find it in nails long enough for claws, and the women in feet crushed into the shapelessness of hoofs. In the south Atlantic there is a sea—the Great Sargazo. All the currents pass by it, the winds of outer waters seem never to reach it. Dull, dead, heaving waves just move the heaped-up tangle of weeds that grow, and the drift of wrecks that rot in that stagnant, melancholy ocean limbo.

China is the Sargazo sea of the ocean of humanity. The Chinese are the Rip Van Winkles of our race. O! it is sad to think of such a mass of unprogressive mind. Now what you want to do is to speak to that great mass of mind. But do you believe in God? Do you believe in Him as *now* strengthening with his omnipotence the feebleness of his church? If you do not, give up this Mission to China at once—without that faith it is ridiculous. Six new men, if, as requested, you get them and send them, will be as impotent against those four hundred millions as it would have been to have sent a pop-gun to break down the walls of Sebastopol. It is terrible to contemplate four hundred millions of men—one-third part of the human race—lying down in spiritual darkness. I do not look for a new dispensation, I do not expect miracles in the common meaning of the word, and yet I do believe in them in so far as I believe in those 'greater things than these,' which Christ promised to a disciple he should see. Talk of markets opened—of civilisation promoted, and the very world gives ear. Talk to it of the life which angels live, restored, and it pities us as imbecile, or condemns us as fanatical. We have no wish to deny that there are some good things in China. It is a good that schools are accessible to all; that for the last thousand years the way to office has been through competitive examinations; that thus the children of the meanest may rise to the very highest place. Then, the present head of the Chinese literati was the son of a petty shopkeeper. Two millenniums ago Confucius recommended Li-in, a farmer's son, to a place at the council board of a king. Said the monarch, 'Should I pass by my lords for a labourer?' The philosopher replied, 'Virtue may be found sometimes in fields when it is lacking in courts. Your court has failed to supply you with good advisers; let, then, a village give you a wise man.' The Chinese want not maxims but men. They have pithy sayings multitudinous as the flowers of their own tea-gardens. Their theories are not ill-conceived, but their government is the most effete, corrupt, and ill-administered in the world, while their morals as a people are low and vile to the last degree. Oh, if you could lift the veil that covers that old hoary system you would find it full of abominations. No matter whether you take the system of Confucius or any of the three great religious systems of China, they are practically without God, and you must teach them the Gospel of the Lord Jesus Christ, if that nation is to have peace or happiness. Now, I do not myself know what to do or say about a question like this, unless I go back to primitive times. I know nothing better calculated to nerve us for the work that lies before us in China than a reconsideration of the early triumphs of the Gospel. Then idolatry fell like a smitten Dagon. Spain heard the Gospel voice, far off Britain listened to its call; Egypt, Ethiopia, and North Africa, had apostolic missionaries; Gaul bowed to the Cross; the inhuman superstitions of the Druids faded before its gentle lessons; the bloody wargods of the Goths were given up for the rule of the Prince of Peace; imperial Rome herself was conquered. The false religions of those lands are clean gone from the face of the earth, and their gods perished from under the heavens. For this success history can furnish no parallel and scepticism no solution. O it stirs the soul to read of the heroes of the church's prime; the men who walked the burning floors of martyrdom. 'Conquer or die' is the world's boldest word—to conquer *by* dying was their glorious method. I know that by imperial edict China is opened; but you will find there is another prince besides that monarch who is on the throne of China, and that Satan will not surrender a third of the human race without stirring up his servants to fight. There will be such opposition as I have no doubt will bring out the necessity for the old martyr spirit. But difficulties are the church's nightmare; let her but awake, and they are gone. The church has not an inch of ground which she did not win. Were there no difficulties in our fathers' days? Everything was not at rest when they pledged their fealty to this cause. It was amid the hurly-burly of nations which followed the French Revolution that they began their work. Tempest and thunder filled the air, and fiery were the stars that gleamed in the horoscope of the

birth-hour of modern missions. They were nursed for conquest and empire amid storms. Missions furnish this age with its most touching illustration of the verity and value of christian principles. In this mission there are difficulties, trials, dangers. Ah! the ships of Tarshish may founder, but the ark of God cannot perish. The trees of the forest may burn and be consumed, but not the bush of Horeb. And though we may have to fight with hoary superstition, and though we may have to struggle with the difficulties of the times, and though we may not have the world's sanction for our going yonder to try and teach these old civilised peoples of the East, yet still we will believe in the power of God, and say, as did a missionary aforetime, 'My hope of success is as strong as the ark, and as bright as the promises of God.' We look for God to help us, and China shall be evangelised. Dare any one propose to let those teeming millions stumble in darkness on? Dare any one think of a treaty of peace with hell? No, it must be war; war to the death with the kingdom of Satan; war never to cease until every vassal nation is free, every pagan altar crumbled, and every inch of earth won for Him 'whose right it is.'"

The above eloquent oration was delivered at the late Wesleyan China Mission Breakfast, by the Rev. Samuel Coley.

Baptisms.

DOMESTIC.

IRELAND.—*The Broken Vow.*—A little more than three years ago I invited a young man who was then a Covenanter* "after the most straitest sect," to take part with me in a religious service, and received the following letter in reply, bearing date, "Newtownards, Jan. 4, 1860":—

"Rev. Sir,—Not wishing to stand in any way identified with the principles which you teach, I beg most respectfully to decline your kind invitation. I am, I confess, afraid of doing anything which might be construed into a favouring of your views either as regards doctrine or church government. Could I think for a moment that in these respects your views were sound I should embrace them without a shade of hesitation, but while I believe them to be erroneous, I shall stand opposed to them in every position in which I may be placed; and in order to do so the more consistently, I am determined to stand aloof from all connexion with you as a baptist teacher. In your private capacity I respect and love you as a christian, and I trust I shall never do any thing to prove the contrary; but in your public character as a baptist minister, I can never allow myself to countenance you in the smallest degree by associating with you and your people in religious worship, or by any other means calculated to create misapprehension. I am a Covenanter, as you well know, and have taken a vow against your views, and consequently feel in duty bound to maintain a standing of separation. I cannot countenance what I have viewed to be wrong. Were I in your meeting I should express my views in a manner which would not be likely to please your people, and by so doing I am afraid I should render my services unacceptable. My influence would not be so great as it might be where I am at present employed. My time is pretty much occupied in town, and I have a large enough sphere of usefulness in it without going out to a place where part of my exhortations would be in vain. I trust you will see that I object to your views, and not to yourself; and that while I decline your invitation, I am actuated by prudence and conscience. I hope God will bless and prosper you in your way to Zion, the city of our God; but I trust your influence as a baptist teacher may be overthrown and destroyed. You see I am candid, and do not wish to conceal my opinions and desires under a mask. Had I been less open-minded, I might have framed a more pleasing apology for declining your

* Or "Reformed Presbyterians," who adhere to the "Solemn League and Covenant."

invitation; but I think candour and honesty will always be best appreciated by the christian and the gentleman. I am, rev. sir, most truly and respectfully yours, ROBERT RAMSEY."

You will be glad to learn that our young Covenanter has broken his vow. I had the pleasure of baptizing him some weeks ago in the presence of a very large congregation. Previous to the administration of the ordinance he gave his reasons for becoming a baptist in a clear and telling address, which was listened to with much attention. He bears testimonials from several ministers of the Covenanting church as a person of "unblemished moral character, earnest piety, and vigorous intellect." He is the author of several publications in prose and verse. JOHN BROWN.

Conlig Manse, Newtownards, May 6.

LONDON, *Devonshire Square.*—I send you a report of what is probably the last baptism which our venerable and much esteemed pastor, Rev. J. H. Hinton, will administer in Devonshire Square Chapel. It took place this evening, Monday, May 11, in the presence of an interesting congregation of young people. Mr. H. took his text from Gen. xxii. 12, "Now I know that thou fearest God." He observed that he would translate these words of the Old Testament into the language of the New Testament thus, "Now I know that thou lovest God." From Abraham's love to God in offering up his only son Isaac at God's command, he spoke of God's love to us in the gift of his only and well-beloved Son for our redemption, and how we individually may say to God, "Now I know that Thou lovest me, seeing Thou hast not withheld thy Son, thine only Son, from dying for me." He then spoke of the love of Jesus, and of the test of a believer's love to him in keeping his commands—particularly the one of baptism, or immersion in water on a profession with the mouth of repentance towards God, and of faith in our Lord Jesus Christ. He then observed how Christ might be considered as saying to the baptized believer who has obeyed this ordinance, and the cross-bearing involved in it, merely out of love to Jesus, and because he had commanded it, "Now I know that thou lovest me." After other very suitable remarks with which he concluded this discourse, he went down into the water, and, in his usual impressive manner, baptized five young persons, four of them females, after asking them publicly whether it was their wish to be baptized on a profession of their faith in Christ. The response from the candidates, as they quietly but firmly said "I do," was also solemn and impressive. May this faithful man of God be long spared yet to speak of the name of Him which is as ointment poured forth! T. R.

WOLSTONE, *near Coventry.*—We had a large congregation on the first Lord's-day in May, when Mr. Low preached on the scriptural pattern for baptism, and then baptized four young females. One of these had been much perplexed on the subject of baptism, by various tracts put into her hand, but from a careful perusal of the Holy Scriptures and Carson on Baptism, she was convinced of her duty, and though much opposed by her friends, resolved thus to follow her Lord. Another was convinced on seeing a former baptismal service. These were added to the church; and we hope more will soon follow. J. M.

ELGIN, *Scotland.*—Mr. Macfarlaine baptized one believer in Jesus, March 15, and on the 29th another. And on April 19, two were baptized. Each of these once held the common belief of our country—of being ingrafted into Christ in infancy by the application of a few drops of water from the consecrated fingers of an ordained minister of the ancient church of John Knox, our great Scottish Reformer, who seems to have brought this man-made tradition from Geneva. W. U.

GLASGOW, *North Frederick Street.*—On Thursday evening, April 16, the Rev. T. W. Medhurst baptized one, a sister, who has since gone on her way to New Zealand, but who decided to obey her Saviour before leaving her native land. On the first sabbath in May, Mr. M. "baptized into Jesus Christ" nine believers, who thus typified and realised their "communion with Christ" in his death, burial, and resurrection.

HASLINGDEN.—On Lord's-day, May 10, two young men, and four young women, were baptized by Mr. Prout, after a sermon preached from the words, "For as many of you as have been baptized into Christ have put on Christ," and the same day they were added to the church.

Burton-on-Trent.—Our pastor, Mr. Kenney, baptized eight believers on the first sabbath in May. One was a recently bereaved widow. The others were all young friends, either teachers or senior scholars in our sabbath school. These, with one restored, were received at the Lord's table in the evening, after an affectionate address from our pastor, in the success of whose ministry amongst us we greatly rejoice, and hope yet to "see greater things than these." J. E.

Birmingham, *Heneage Street.*—Ten young believers in the Lord Jesus were baptized by our pastor, the Rev. S. Chapman, nine females and one male, May 3. The discourse which preceded was from "Looking unto Jesus." These were all received at the Lord's table in the afternoon. May they have grace to adorn the gospel of our Saviour in all things. We are thankful that the Lord is giving his blessing to the ministry of the word. J. B.

Loughborough, *Wood Gate.*—On Lord's-day, May, 3, after a discourse on "The essentials and privileges of a consistent christian confession," founded on the words, "Whosoever therefore shall confess me before men, him will I confess also before my father which is in heaven," seven believers in Christ were publicly baptized, and in the afternoon welcomed into the fellowship of the church. Their ages ranged from thirteen to sixty.

Liverpool, *Great Cross Hall Street—Welsh Baptists.*—The holy ordinance of baptism was administered here on Lord's-day evening, April 26, when four believers thus put on Christ. Before their baptism a sermon was delivered to a crowded congregation, by our pastor, Mr. William Thomas, from the first four verses in the third chapter to the Colossians. All praise to our great Redeemer, Jesus Christ, to whom be glory for ever! C. B.

Woolwich, *Queen Street.*—After a sermon by the Rev. J. Balley, of Cardiff, our pastor, Mr. Teall, baptized four believers into the fellowship of the church, April 28. Others will shortly follow their example.

Gosberton.—Three disciples were immersed by Mr. Jones, on Lord's-day, May 3. One of these is the daughter of a late member of long standing amongst us. The other two were a teacher, and an elder scholar.

Wokingham.—Six candidates were immersed on a profession of their faith in our Lord Jesus Christ, in the presence of a large and attentive congregation, on Lord's-day evening, May 10 Our pastor's discourse on the occasion was founded on the words, "But what went ye out for to see."

Banbury, *Oxon.*—Four believers were baptized by our pastor, the Rev. W. T. Henderson, on April 29. One was a member of the Established Church, and one a Wesleyan. W. W.

Leicester, *Archdeacon Lane.*—On Lord's-day, May 3, seven young women were baptized by Mr. Stevenson, and admitted to fellowship at the Lord's table in the evening.

Margate.—On Wednesday evening, April 29th, our pastor, Mr. J. Haycroft, B.A., preached a sermon on the nature of christian baptism, and afterwards baptized eight believers.

Oakham.—Mr. Jenkinson had the pleasure of baptizing six candidates on the first Lord's-day in May.

WALES.

Yewlore, near Evenjobb, Radnorshire.—An interesting baptismal service took place here on Lord's-day, March 8. The spot, though somewhat secluded, presents a very picturesque and romantic view, situate as it is at the base of the Forest of Radnor, a lofty mountain of great extent. In a small rivulet running from one of the deep ravines of the forest, seven candidates were immersed on a profession of their faith in the blessed Redeemer. There were many spectators to witness the scene, who paid great attention to the remarks made by Mr. G. Phillips, of Evenjobb, previous to his administration of the solemn rite. The friends, after the ordinance, adjourned to the contiguous farm house, where an earnest and appropriate sermon was preached by Mr. J. Jones, of Rock, after which the Lord's supper was administered.

New Radnor.—The ordinance of believers' baptism was administered near the above town, April 19. A goodly number assembled on the banks of the stream to witness the administration. Mr. Phillips, of Evenjobb, delivered an appropriate address on baptism, after which he baptized four disciples of the Lord Jesus. The audience gave serious

attention to the arguments advanced, and the greatest order prevailed during the service.

Prestrign, Radnorshire.—On the first sabbath in March, a respectable farmer, who for a long time had been on the Lord's side, but had delayed this duty, was publicly baptized. On April 2, two more followed their Saviour's example—one through much opposition. On May 10, three others were immersed beneath the stream. Two of them were from our branch station; one of them was impressed by her little girl saying, "Mother, you tell me to pray; then why dont you?" We are contemplating building a chapel there. W. H. P.

Pwllheli, Carnarvonshire.—On the last sabbath in April, after an impressive discourse by our pastor, Mr. Jones, two males and two females were baptized by him on a profession of their faith in the blessed Redeemer. They were sabbath scholars. We have other candidates for baptism. B. R. E.

Baptism Facts and Anecdotes.

NO RECORD OF INFANT BAPTISM IN THE SCRIPTURES.

Mr. Walters, in his "Origin and Tendencies of Infant Baptism," says:—

"Having thus reviewed the several arguments by which the advocates of infant baptism endeavour to derive their warrant to perform that ceremony from the Scriptures, we feel that we are in a position to repeat the statement, which has been already made, that infant baptism is not to be found in the Word of God. There is not a single passage which can be fairly quoted as giving it support, either by precept, example, allusion, or inference Indeed, many of the most learned Pædo-Baptist writers have given up appealing to this authority. They frankly admit that the practice came into existence subsequent to Apostolic times. They argue that the church has power to decree rites and ceremonies; and they give up the motto of Chillingworth, which has for centuries been the boast of Protestants, "The Bible and the Bible only." The testimony of two or three of these witnesses may be presented as a fair specimen of the whole class. Neander, in his "History of the Planting of the Christian Church by the Apostles," says, "Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and, in the latter part of the Apostolic age, we may find indications of the existence of such a practice. As baptism was united with a conscious entrance on Christian communion, faith and baptism were always connected with one another and thus it is in the highest degree probable, that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period." Again, in his "History of the Times subsequent to the Apostles," he says, "Baptism was at first administered only to adults, as men were accustomed to conceive of faith and baptism as strictly connected. We have all reason for not deriving infant baptism from Apostolical institution; and the recognition which followed somewhat later (in the third century), as an Apostolical tradition, seems to confirm this hypothesis." Professor Hahn says, "Baptism, according to its original design, can be given only to adults, who are capable of knowledge, repentance, and faith. Neither in the scriptures, nor during the first hundred and fifty years, is a sure example of infant baptism to be found; and we must concede, that the numerous opposers of it cannot be contradicted on Gospel grounds." Professor Lange, in his "Treatise on Infant Baptism," makes a similar admission. "All attempts," he observes, "to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the Apostolic age, and to the fundamental principles of the New Testament." Professor Jacobi in his article on "Baptism" in "Kitto's Cyclopædia of Biblical Literature," says "Infant baptism was established neither by Christ nor the Apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those

who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the Apostolic age, may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness." It is necessary to state in connection with this extract from Professor Jacobi, that it was allowed to appear only in the first edition of Dr. Kitto's Cyclopædia. Although the writer was a Pædo-Baptist, a Professor in the University of Berlin, and a man whose scholarship and honesty were attested by his personal friend the learned Neander, yet in subsequent issues of the Cyclopædia, because his testimony was in favour of the views entertained and advocated by the Baptists, it was suppressed, and a mass of useless and indecisive matter prepared by other hands, substituted in its place. We might add a host of other testimonies to those now adduced. We however, conclude, with one sentence from Schleirmacher, a writer of universal reputation as a scholar, a philosopher, and a devout man—"All traces of infant baptism which one will find in the New Tesament, must first be put into it." The evidence which has thus been adduced we leave with you, simply reminding you that the witnesses we have called into court and thus examined, are among the foremost advocates of infant baptism. Concerning them and the system with which they are identified, we may adopt the words of Scripture, "For their rock is not as our Rock, even our enemies themselves being judges."

Sabbath Schools and Education.

ORIGINAL HYMNS FOR TEACHERS.

At the Midland Conference of sabbath school teachers, held on (what is called) Good Friday of the present year, a separate meeting was held by the ladies, when a very pleasing fact transpired. We give the relation of it from the report:—

"The proceedings were commenced by singing a hymn, composed by Ruth Wills. Before reading it, Mrs. Henry Kemp made the following remarks:—

I should like to call your attention to this hymn, from the fact that it is written, with two others, expressly for the meetings of this day, by a Sunday school teacher in this town. Her presence forbids me to speak of her as I could wish, for I know she would not consent to have her name mentioned. But I cannot forbear an allusion to it, because the principal and almost only instruction she received, was received in a Sunday school. What the result of that instruction was, will be best shown by quoting her own words from a brief autobiography, published with a small volume of poems written by her, called, 'Lays of Lowly Life.' The passage I refer to is this—speaking of being received into the Sunday school when five years old, she says—'to this circumstance I recur with feelings of warmest gratitude, as I owe to it, under the blessing of God, more, both intellectually and spiritually, than to any other influences." The hymn was then sung:

When Mary poured her costly sweet
Upon the Master's head,
He owned it as an offering meet,
And words of kindness said.

We, too, O Christ, our tribute bring,
Like graciously we pray;
Smile on our humble offering,
And spurn us not away.

We may not minister to thee
As women did of old;
But let our hearts' devotion be
In lieu of 'nard and gold.

A band of young immortals claim
Our tender, earnest care;
To train them for thee is our aim,
Our labour and our care.

We seek thy holy truth to spread,
Thy loving words to tell;
Thy light on darkened hearts to shed—
Grant, Lord, we do it well.

Another of the hymns sung at the united morning meeting was from the pen of the same writer.

Once more we meet with one accord,
With one high purpose warm:
A host self-banded, pledged, and vowed,
Its one work to perform.

This feeling thrills each spirit through;
These thoughts each bosom swell;
We have a mighty work to do,
And we must do it well.

We've pledged to live the Christ-life here,
Our race to save and bless,
At cost of all that self holds dear,
Or nature would repress.

The knowledge of our loving Lord
Our tongues would fain impart;
And with such aptness teach his word,
That it may mould the heart.

For this we meet, and each from each
Some wisdom seek to earn;
And thus we learn that we may teach,
And teach that we may learn.

But chief, Thy teachings we implore,
Spirit of Truth benign;
Thy blessing on our labours pour,
And grant us life divine.

The four verses which follow were sung at the close.

Not like parted streams we sever,
Never to be joined again;
There are ties which bind us ever,
In a many-linked chain.
By one glorious aim pervaded,
We have met and communed long;
Each the other's thought has aided,
Counsel given from heart and tongue.
All of sin and mortal weakness
Marring our debates to-day,
Lord, forgive, we ask in meekness,
As we at thy footstool pray.
Now we wait thy gracious blessing,
Prince of Teachers, Jesus, Lord;
Need of help we come confessing—
O do thou that help afford.

These beautiful productions remind us of the Hymns written nearly fifty years ago by James Montgomery and the Miss Taylors for the annual gatherings of both the teachers and children of the Sheffield Union. We may just add that the first efforts of this pleasing writer appeared in our "Children's Magazine."

Religious Tracts.

SWEDEN.

The churches in Sweden are as yet, with very few exceptions, "missionary churches," that is to say, while, generally, some brother who earns his bread with his own hands is set apart as an overseer of the flock, still they depend to a great extent for guidance upon travelling colporteurs. It is very seldom a brother, endowed with some gift of speaking, can settle down as a pastor of a church for the cries for help all around. Our six Associations all of them support colporteurs. Thus, the Norrland Association has appointed three evangelists, and the Stockholm, Nerike, Gottland, Smäland, and Skåne Associations have each appointed two. The Missionary Union of Stockholm, during the last year, supported eleven colporteurs. Three other colporteurs are supported by private persons. In some churches there are also brethren who volunteer in the service of the Lord on Sundays and on week-days, when they can break loose from secular occupations. In the church at Skyllersta there are said to be eleven such brethren. Six brethren of the church in Stockholm preach the Gospel on Sundays in different places in the vicinity of the city. The Colporteur School held last winter with five brethren in Onebro, and during the summer months with six other brethren in Sundsvall, by brother G. Palmquist, has evidently been productive of much good.

The Stockholm Missionary Union, during the last year, issued 155,000 copies of books and tracts of a general evangelical content, amounting to 1,392,000 pages, 20,000 copies of tracts being granted to colporteurs and others. Since its organisation in 1856, there have been issued 631,150 copies, or 6,431,700 pages. The Baptist Executive Committee has published five baptismal tracts. Our dear brother, P. Palmquist, the first, and as yet, so far as we know of, the only private religious publisher in Sweden, during the year 1862, circulated 177,000 copies, amounting to 22,000,000 pages, valued at 93,000 rix-dollars (6,000*l.*) The value of religious books issued by him since the starting of his enterprise, in 1853, exceeds half-a-million rix dollars.

BAPTISMAL TRACTS.

FORTY years ago, tracts on christian baptism were scarcely to be met with. Now and then a small book or pamphlet on the subject made its appearance, produced, it might be, by some local circumstances. But there were no cheap tracts adapted for general circulation.

It was in the year 1825 that we commenced the compilation and publication of a series of baptismal tracts, both in the page and leaf form. As a private speculation, unsupported by public subscriptions, the venture did not result in pecuniary profit, but positive loss. Yet we persevered, being persuaded from personal observation, that a great amount of ignorance and prejudice existed in many parts of the country on the subject of believer's baptism.

Since that time, in addition to those sold to parties who could afford to purchase them, we have made gratuitous grants of parcels to poorer ministers and churches, to the extent of many hundreds of thousands; and we have the gratification of knowing that in numerous instances they were useful in diffusing more correct views of this christian ordinance.

And it will be obvious to every reflecting person that more correct views on this subject are calculated, we might say, to strengthen the baptist body. But as that might be regarded as a sectarian, and therefore a questionable motive, we take higher ground, and affirm that correct views on this subject are calculated to promote the spiritual kingdom of Christ in the world; of which voluntary personal obedience to his commands is a leading and prominent characteristic.

We offer these remarks before again mentioning, for the information of some of our friends who have recently applied for grants, that our stock of baptismal tracts, with the exception of a few larger ones, is now nearly exhausted. We have not, therefore, been able to meet their wishes. But, as stated a few months ago, we have it in mind to issue a new series in a more attractive form, brief but to the point, and better adapted, so far as we can make them, to general circulation.

In a future number we hope to furnish a specimen, and we wish our friends who have applied for grants to keep their eye on this department of our publication, and when they find we have announced the new series as ready, they will be at liberty to renew their applications.

Intelligence.

BAPTIST.

FOREIGN.

AMERICA, *Philadelphia*.—Writing from this city, May 1, a correspondent says:—"The Missionary Union has just closed its accounts for the fiscal year, and the result is most gratifying. The figures show a considerable gain in the funds even in this time of war. Total receipts into the treasury for 1863, 88,970,085 dollars. For 1862, 73,770,085 dollars. Excess of the year just closed over that preceding, 15,200,092 dollars. Receipts in March, 1862, from donations and legacies, were 30,514,078 dollars: in March, 1863, 38,732,028 dollars; excess in favour of this March, 8,217,050 dollars. The fact is, the North is becoming immensely rich out of the war. There never was a time when our merchants were making money faster than at the present time. More churches have paid off old church debts during the two years of the war, than did the same thing during the ten years previous. Money is plentiful, and can be obtained at less than the usual percentage. Somebody must bear the expense, you know, but that somebody being 'Uncle Sam,' as we familiarly call the Federal Government, no one yet feels the individual pressure. New churches are being erected, and things look very different from what they did twelve months ago, when churches half completed were compelled to suspend, and the contributions for benevolence were coming in very slowly. We are preparing for a long war, and when it ends there will be a new and better state of things in this land."

DOMESTIC.

A SIXTY YEARS' REVIEW.—Dr. Angus, at the recent meeting of the Baptist Union, after some cautious remarks against falling into the sin of David in numbering the people, but rather to magnify the grace

of God, furnished some well-worked statistics of the progress of the baptists during the present century. We can only afford space for a few extracts.

"In other countries than our own, the religious changes of the last sixty years have been marked enough. At the close of the eighteenth century, Carey was finishing his first translation of the New Testament, 500 copies of which were about to be published. The same year, the Ganges had just been 'desecrated' by the baptism of the first convert. *Now*, into all the principal languages of India has the word of God been translated, and our brethren alone issue annually 30,000 copies. 2,000 members are now found in our mission churches alone, while among the Karens and Burmese the converts are 20,000. As yet we had no mission in Jamaica, or in any of the West India Islands. Now, converts are numbered there by tens of thousands. The people, then slaves, are now free; and the churches are self-supporting. Then, the west coast of Africa was infested with slavers, their favourite haunt Fernando Po, and that mysterious stream that emptied itself into the Bight of Benin. Now, missionaries are settled on the whole of that part of the coast. The Niger is open to our commerce, and Ethiopia is beginning from shore to shore to stretch out her hands unto God. Even on the continent of Europe, within the memory of many of us, there were no baptist churches, save a few Mennonite brethren. Now, in the lifetime of one man, and largely through God's blessing on his labours, there are more than 1000 preaching stations, and upward of 10,000 converts. Nearer home —for it is of *England* we are speaking— we have results hardly less startling. Sixty years ago, the Principality of Wales had about eighty baptist churches—a church to every 7,000 inhabitants—and the whole containing, probably, 6,000 members. Now, the single county of Monmouth contains eighty churches; throughout the thirteen counties there are nearly 600 churches, or one church to every 2,000 inhabitants, with nearly 65,000 members. Every twentieth Welshman, therefore, is a member of a baptist church. It is only every 100th Englishman whom we can claim, while there is only one baptist church to every 11,000 of the English population.

In the year 1800 there were in England 417 baptist churches. Now, there are at least 1726, an increase of *four*fold in sixty years. For every *five-and-twenty* churches there are now a *hundred*. In Wales the increase during the same time has been from eighty to upwards of six hundred—an increase of more than *seven*fold. For every *sixteen* churches there are now in the Principality a *hundred*. There is reason for thinking that the increase of baptist sentiment is as large in England as in Wales; but the comparative increase of churches is less.

Sixty years ago the population of England was eight millions; in 1861 it was twenty millions; that is, during this interval it has more than doubled. Our churches, however, have multiplied, as we have seen, fourfold. Or, to put the fact in another form: in 1801 there was one church to every 20,000 people; in 1841 there was one to every 13,000; in 1861 one to every 11,000. But here, again, Wales has greatly the advantage: a church to every 7,000 in 1801; to every 3,000 in 1841; to *every* 2,400 in 1861, is the proportion in that country.

Sixty years ago, there were two institutions for training men for the ministry, one at Bristol, and the other, connected with the General Baptists, in London. They contained about twenty students. Now there are eight, and the number of students preparing for the ministry is upwards of two hundred—an increase of tenfold. The cost of the two was about £1,200 a-year; the cost of the eight, £7,000 a-year. Of these, 81 students are at Bristol, Bradford, and Regent's Park; 71 at Pontypool, Haverfordwest, and Llangollen; 10 at Chilwell; and 50 at the Metropolitan Tabernacle; 212 in all. These have sent out for the last few years about forty-five students a year: the Tabernacle, with its present numbers and term of study, may be calculated to send out twenty-five a year: or seventy in all.

One fact is instructive in our history. It has been the fashion to affirm that the supporters of foreign missions spend abroad the resources, which a *wiser*, nay, it is said, a *truer*, charity would keep at home. The answers to this libel are many, and here is one. *After* the formation of our Missionary Society, as many churches were formed in England in *twenty* years as had been formed in the preceding century. Between 1790 and 1799, 280 new churches sprang up in different counties in England, and an equal number between 1800 and 1819. The increase in each subsequent twenty years is much larger, 391 and 474 respectively. What if the charity at home was among the fruits of this charity abroad! What if help withheld had tended to poverty! We have all reason to believe in the old saying—'They that water *others*, shall be watered *themselves*.'

In the seven years ending with 1799, the average income of our Missionary Society, with its first contribution of £13 2s. 6d., was £1,120 a year. Between

1850—1863, it was £22,306 a year. An increase during the sixty years of twenty-fold. Nearly one million has been collected and spent in the foreign field in that time. The literary and biblical work achieved, the number of souls gathered home to God, 'no man can number' or tell. It ought to be added that the average of the last *three* years of our Mission is about £26,000, and if this amount be kept up, the increase, as compared with 1800, is twenty-five fold.

I know not the impression that may be produced by these facts upon others; but upon my own mind the impression is very distinct. It is a blended feeling of thankfulness and holy dissatisfaction. God has largely blessed us; but is there any reason, except in ourselves, why he has not blessed us more? Much has been done, *but more remains.*

And finally, let me ask attention to a fact, which, I fear, is 'wrapt up' in the *general* expressions I have used. Have we the sympathy and unity among ourselves which become our position? I am not pleading for ecclesiastical identity, or for uniformity, but for sympathy and substantial oneness. Two thousand churches!—what might they not effect did they but walk in the love and in the power of the Holy Ghost? They agree in honouring the Bible as their only rule; they agree in the evangelical doctrines they hold, with differences indeed in intensity, and sometimes *of belief* on particular points; but still they largely agree. They agree, moreover, in holding that churches are associations of *believing* men, and that baptism is the scriptural mode of avowing our faith, and that it is appropriate only where there is faith. They agree, finally, in holding that the increase of *such churches* is the surest means of honouring Christ and evangelising the world! I need not press the lesson; you have anticipated it. But may I not add that, if our children, when they look back upon the sixty years that begin to-day, are able to note that those years began with more oneness of heart and aim, the 'one accord' of the Book of Acts, the 'one mind' of the Epistles,—*the unity for which I plead*,—they will have reason to note also, that as those years advanced, there was in the churches still richer blessing, and still wider success."

Return of Mr. Spurgeon from Holland.—On Lord's-day, May 3, Mr. Spurgeon resumed his ministerial duties at the Metropolitan Tabernacle, and made several allusions to his tour and the spiritual state of Holland. There were, he said, 70,000 souls who had not bowed the knee to Baal, and in the Netherlands a banner had been lifted in defence of the truth. During his stay there he had preached in the cathedrals and in the sanctuaries of almost every denomination. He went there expecting to be listened to by fifties or hundreds, instead of which thousands crowded around him wherever he went. Vast congregations assembled whenever he preached, composed of the nobility, the gentry, and the peasantry, the great majority of whom, of course, could not understand one word he said, but to whom he was known by means of the sermons preached by him, and translated into their language. Many times he was surrounded and almost shaken to pieces by the warm-hearted Hollanders. One day, most unexpectedly to him the Queen of Holland sent for him, and he had an hour's interview with that most amiable lady, and to the best of his ability, he spoke to her faithfully of the things which appertained to her everlasting happiness, and when he left her presence he did so with a conscientious conviction that he had spoken to her "the truth as it is in Jesus." In preaching there he had studiously avoided all forms of doctrine, and told them of the Saviour as the only way to salvation. They had there three schools of theological error, where the Bible was put forth as little more than a myth. In fact, in Holland they were fifty years ahead of England in infidelity. "Worldly wisdom" was making sad havoc there in nearly all the churches. They would not permit him (Mr. Spurgeon) to depart until he had partly promised to renew his visit, and he now asked for the united prayers of his people, that the blessing of the Almighty might descend richly upon the seed which he had been enabled to sow in that country, that in after days it might be seen that he had neither laboured in vain nor spent his strength for nought.

Newport, *Monmouthshire*.—The chapel at Stow Hill was opened on Tuesday, April 7, with sermons by the Rev. W. Landels, of London; on Wednesday, by the Rev. E. Probert, of Bristol; on Thursday, by the Rev. R. Macmaster, of Bristol; and Friday, by the Rev. E. Thomas, after which Mr. Williams baptized seventeen believers. On the next sabbath, sermons were preached by Lord Teynham and Mr. Williams. On Monday, about 1000 friends sat down to tea, after which a spirited meeting was held.

Erith, *Kent*.—More chapel accommodation being much needed at Belvedere, the Rev. E. Davis, pastor of the baptist church, Lessness-heath, and his friends, started a liberal subscription, and the lately deceased Sir Culling Eardley, Bart., gave the land, and promised £50. On April 23, the foundation stone was laid under cheering auspices.